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physical and speculative aspects of the subject are carefully avoided. The book is evidently based on a careful reading and analysis of the best literature on the topics treated, as the ample references and footnotes indicate. The book makes no striking contribution. It collates and makes more accessible the best thought on the subject in a judicious, impartial and acceptable manner. There is no attempt made to treat exhaustively, and in a fresh and vigorous manner, some selected problems of political evolution, as the title of the book might suggest. It is however, a scholarly and a thoroughly creditable piece of work, which will serve a useful purpose in disseminating the available information and in promoting sane and well balanced thinking on some problems of the state.

The book is divided into thirteen chapters. The first two treat of political evolution in general, touching briefly the physical environment, social, economic and racial factors, the influence of great men, religion, growth of knowledge, political theory, and the social processes of conflict, coöperative and imitative. Chapter three considers the elements of the state under: population, territory, government, sovereignty and law. Chapter four is a brief discussion of the origin of the state, including a reference to kinship, religion, industry, war, stagnation and progress, and the origin of modern states. Chapter five deals with the state in its relation to the family, church, and to industrial, military and political organization. Chapter six takes up the composition of the state, essentially the question of nationality and citizenship. Chapter seven considers the forms of the state under community state, world state and national state. Chapter eight treats of authority within the state, mainly the evolution of civil and political liberty. Chapter nine is a discussion of the scope of state activities, confined mainly to an examination of the general aspects of individualism and socialism. Chapters ten and eleven deal with international relations, twelve with the purpose of the state and thirteen with political conditions and tendencies.

W. A. SCHAPER.

*Annals and Memoirs of the Court of Peking.* From the 16th to the 20th Century. BY E. BACKHOUSE and J. O. P. BLAND. (Boston and New York: Houghton Mifflin Company, 1914. Pp. 531.)

There is abundant instruction in such an assemblage of documents as Mr. Backhouse has translated and Mr. Bland has discussed for the benefit of English readers in their sequel to the Life of the "Old Buddha."

To the student of institutions its chief interest lies in the fact that it reveals the actual operation of an antique autocracy and presents a survival in modern times of a type of government exactly similar to that of ancient Persia. No competent authority, indeed, has ever remarked the striking similarity between the Achaemenid system of satrap rule and that of China since the Ch'in period, or shown that this was probably Persia's most notable contribution to the culture of the further east. In its elasticity, its religious toleration and its comparative freedom from the centrifugal tendencies of feudalism lay the causes of its long endurance; it was rather better than any governmental organization preceding it, and on the whole, despite the destruction following each dynastic change, the people of China may be said to have suffered less unhappiness than those of Europe during the feudal period. The blight of despotism is not inefficiency, it rests in its inability to escape its parasites or to instruct and elevate its subjects. China has often been effectively controlled by great rulers but the leaven of democracy, which germinated there as early as it did in Greece, has never been allowed to evolve from the communal group the type of representative government that after centuries of turmoil has ultimately prevailed in the West. She remains—or remained until yesterday—the modern instance of arrested development among the nations of the world. Democracy has its ills, but no one need despair who is able to watch the worse ills of despotism.

Ideas as familiar to thoughtful persons as these may easily be called commonplace, yet they ought to be so often repeated that the unthinking may at last understand. China is already in the throes of a reaction against the republican enthusiasts who brought about the downfall of the Manchu dynasty with proclamations of a new gospel that won the sympathy of all western peoples. The propaganda served as well as any other instrument for the uprooting of a family that had lost its ability to rule; when, however, the "Young China" apostles of the new doctrine passed from the work of destruction to that of construction they met with almost no response from the nation. The parasites had effectually killed the source of authority, but the sources of reform had never been quickened to contrive a substitute for that authority which would not in time repeat the vicious circle of new parasites and a new revolution. The revolutionists attempted the impossible. The influences of twenty centuries of autocracy cannot be forgotten in a night, or a republic established on the morrow that will win the support of millions who believe that government is a function belonging by divine right to a group of men entirely removed from the common folk.

The work of Messrs. Backhouse and Bland affords illuminating instances of the actual operation of an oriental despotism at its best and its worst. It is not a comprehensive history but consists of excerpts from Chinese chronicles illustrating the reigns of three Ming monarchs and of all the emperors of the Manchu dynasty. For intimate interest it may be compared to the books of Esther and Daniel, or to the famous *Ain-i-Akbari* of the Great Mogul, and on this score it deserves a place in any general library of works on modern Asia. Apart from its real charm as a collection of amazing stories it has special significance to the student of politics. Most of the chapters are devoted to the conquest and careers of the Manchus, but enough is told of the Ming emperors to show that their court was the prototype of their foreign supplanters and that the loss of their throne was due entirely to the results of mismanagement and eunuch control. The Tartars who replaced them were no better as a race, they had no institutions of their own superior to those of the Chinese; they only succeeded at the end of twenty years of fighting because the defeated dynasty was unable to produce a single scion of the line who did not prove himself utterly unworthy of the many loyal Chinese who were willing to sacrifice their lives for their loyalty. When their stubborn opposition was fairly overcome the genius of K'anghsi reformed the administration and enormously increased the prestige of the empire by adding Mongolia to his domain. His grandson Ch'ienlung completed his task by the conquest of Tibet and Turkestan, and to these two sovereigns are due the reorganization and solidarity that enabled China to resist the aggressions of Europe in the eighteenth century.

The work of these two emperors shows how rapidly a self-contained domain like that of China can be raised from the demoralization of long continued civil strife to the height of prosperity. With no foreign enemies and no national debt it was a comparatively simple matter for a strong ruler to decree order and compel the solicitude of his officers. The fiber of humanity, however, is unable long to endure the strain of such elevation above the rest of mankind as must needs be implied in a divinely established sovereignty. The quality of jealousy, which the historian Mill described as the peculiar characteristic of oriental monarchs, vitiates the best of them and affords their unscrupulous courtiers an easy means of displacing their trustworthy servants and of playing havoc with every attempt at reform. The tragedy of the Barmekides under Harun ar-Rashid has been repeated scores of times in every great Asiatic empire where fortunes amassed by favorites have become the certain instruments of their own destruction. The process in China has always

been somewhat restricted by the influences of the civil service examination system, but even here personal shrewdness is able to evade this barrier to the vulgar parvenu, as in the case of the notorious Ho Shen, a Manchu sergeant of Ch'ienlung's palace guard, who was able to accumulate a fortune of \$350,000,000. Worst of all as instruments of corruption were the eunuchs because they had nothing to lose. Every precaution of the early Manchu emperors against their control was swept to the winds under the decadents during whose weak reigns the palace became the same sort of conservatory of vice that marked the dramatic finale of the dishonored Mings. During the last miserable century of Manchu rule China, outside of the palace, has produced a number of really patriotic and able men; but the system is stronger than any individual; nothing in the country could escape the paralyzing influence of the gang who controlled the Master; and beneath the system was the passive multitude unaccustomed to share in politics, taught to obey a despot who was Heaven's vicegerent, and unaware of the notion of a government responsible to the governed. Under the pressure of new financial burdens and the dangers of foreign intervention China will learn her lesson of emancipation, but a new generation must arise before her people may be expected to dismiss their old conceptions of rulership and understand the meaning of the word republic.

F. W. WILLIAMS.

*Boycotts and the Labor Struggle: Economic and Legal Aspects.* BY HARRY W. LAIDLER, with an introduction by Henry R. Seager. (New York: John Lane Company, 1914. Pp. 488.)

The law of boycotts in the United States presents anomalous aspects in our national jurisprudence. The difficulty of reconciling with logic or legal principle the reasoning whereby our courts hold unlawful the mere concerted withdrawal of patronage from a given person and those who deal with him suggests the unlikelihood that the problem can be satisfactorily settled by the methods of the criminal law, and the consequent necessity of a new avenue of approach.

The author of the present treatise accordingly proposes an investigation of the boycott in its past and present operation, effect and tendencies, as the basis of a decision as to what its fate shall be.

To this end he first deals with the origin and history of the boycott and its actual use by labor combinations. A discussion of legal aspects follows. There is a full collection, analysis and comparison of state and